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The AMERICAN FRIEND

[FEBRUARY 17, 1949]

The New Patriot

THE new patriot is never sure that he is such. He is not seeking distinction. He accepts his opportunities as a responsible citizen. While he knows that evil cannot be made good by legislation, he also knows that civic righteousness can be strengthened by law. He believes in orderliness and discipline, but he also knows that allowance for moral enlightenment and growth are essential to good government. He therefore believes in both discipline and freedom, within government. To those ideals he gives his faith and service. Loyal to the moral order, he serves his community, his nation, and his world. Though he may err in judgment, good government is made more certain by his witness.

If evil is made legal, he knows that it is still evil; that sin cannot be validated by human documents, or cancelled by human judgments; and that no State can safely ignore its own inability to create or to destroy moral principles. He therefore does not depend on the State for ultimate authority in a realm where it cannot speak, since the State can only recognize a higher law, and try to regulate its affairs upon it. When the laws of the State violate those of the higher authority there is only one answer for him — loyalty to moral principles.

When as a citizen he thus conducts his life in obedience to a higher authority, he is making a contribution to government. He is a loyal citizen and should be so received. Such a patriot will not treat lightly his responsibility to government and its laws which have come from the painful trial and error

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AND HE SHALL BE LIKE A TREE, PLANTED...

By Cecil E. Haworth

On the rear of the lot where our home stands there is an oak tree, and not far from the tree there is a small garden plot. Inevitably, some of the acorns find their way to the garden plot—some bounce off the limbs, others are carried by the squirrels.

Last Spring, I was spading up the soil in the garden and was impressed by the depth of the roots of the sprouting acorns. Although the little tree above the ground was but short, the roots went very deeply into the open soil. In digging up one of these acorns I found that while the sprout was only two inches high, the roots measured more than eight and one-half inches. A tree with that kind of a beginning can stand most any kind of treatment. It may be burned over, it may be trampled, it may be badly abused but, if its roots are deep, it will survive and prosper.

There is a parallel between these growing oak trees and the kind of Christian living we need today. If ever there was a time in recent centuries when Christians needed deep roots and strong foundations, it is now. Too many people are cracking up these days, not only physically and mentally but also morally and spiritually. The casualty rate is high. There is a place for the admonition of the Apostle Paul when he said, "Your roots must be deep and your foundation strong." (Ephesians 3:17, Goodspeed). Jesus was referring to this same need in the parable of the sower.

I sometimes wonder if children are receiving strong convictions today. When my generation was growing up, convictions were clearly cut and definite. Right was right and wrong was wrong. I wonder about the children of the new generation. Do we parents have

such strong convictions of a good kind that they provide good soil for the deep roots of the new generation? "Your roots must be deep and your foundation strong."

There are roots of a somewhat different nature also. Of Jesus it was said, "And as his custom was, he went into the synagogue on the Sabbath day." The verse might have been faithfully translated—it was his habit to go into the synagogue on the Sabbath day, because it was more than a custom with him.

Habits are powerful influences in any life. They are grooves in which we grow. If we have good habits they are a powerful influence for good. Children that grow up with habits of courtesy never get away from them. One can soon tell in talking with children in what kind of an environment they were nurtured. Good habits serve as deep roots and as a strong foundation. Habits carry us along through good times and bad, through discouragement and success, through temptation to do evil.

How many people have told me in the course of the years, "I just don't feel right if I don't go to church on Sunday." I wonder if those who are growing toward maturity today feel uncomfortable when they do not go to church? Are we helping them to form good habits so that they will be blest and guided by them aright through all their lives? The habit of courtesy is a good one, so that we do not stop to debate the question. "Shall I be honest this time?" The habit of prayer is a good habit. The habit of Bible reading is a good habit. The habit of personal devotions is a good one, so that morning or evening we do not debate the question, but follow the habit of devotion.

There is another thing that helps roots to grow deeply. When there is a welding of our will and our emotions, it tends toward a firm rootage. Not so

long ago I heard a father express the hope that when his son returned from the army he would have habits of neatness and orderliness. While he was growing up, the son kept a very messy room. His clothes were scattered about; his bed was never made; his room was never kept tidy and neat by his own efforts. Surely, the father thought, after he has been in the army for a few years and each day has undergone inspection for his personal appearance and his room, he will have the habit of neatness and when he comes home he will carry those habits into his daily living. But when the son returned home, he reverted to his boyhood habits of carelessness. There had been repetition of good acts but repetition is not enough to create habits of character. *It had been repetition without satisfaction.*

It is a great help in a person's life when he gets his satisfaction in good things. In Acts 13, we are told about the activities of the Disciples in spreading the gospel: "The disciples were filled with joy." There was no need to worry about them; they were finding happiness and satisfaction in the work of the Kingdom.

When a young person or an older person finds joy in singing in a choir, in teaching a Sunday School class, in participating in Christian drama, in taking part in religious meetings, anything which welds feeling with will, these are roots which help to hold a person steady. As John said, "If any man loves the world (if he gets his emotional satisfaction from worldly things) the love of the father is not in him."

Everywhere today, we see the need for Christians who have deep roots so that they will not be "tossed about with every wind of doctrine," but will stand foursquare on the fundamental teachings of Christian living. "Your roots must be deep and your foundations strong."

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of many generations. He is not an anarchist. He will practice cooperation with all laws which make living possible within the fellowship of good behavior, but he will not refuse the uncomfortable tensions which are created when conscience calls him to a higher obedience, though such obedience may run counter to existing laws of the State.

The new patriot is not really new upon the earth. He often seems new to his contemporaries. He walks through the earliest chapters of written history and before human affairs were recorded he lived and demonstrated a kind of citizenship that was yet to be. He was loyal and often loved, yet sometimes he was numbered with the transgressors." Though not infallible he could serve the far ends of government because he could challenge government. Misunderstood

often by his own day he was praised by a new day of which his life prophesied.

Such living is not confined to a few. Millions of people practice the new citizenship in many ways, often unaware of their creative disturbance. Though practicing it themselves they cannot always understand their neighbors who express dissent on other issues and in other ways.

God has waited and will wait through centuries for that order of society in which discipline and freedom have found each other in a thoughtful world citizenship that overbrims States and sees men as men—strong, free tall men who can see far ends and live for them. Not only is God waiting for such an order of men on earth, he is creating it, and the new patriot responds to the creator, for creativeness is the very climate of his soul.

E. T. E.

Basis of Unity for Friends

By Alexander C. Purdy

IS it possible for us to think of unity in our small fellowship not as a problem of ecclesiastical organization, important as that is, but as an experiment in human relations which may have some significance for humanity? The late Archbishop Temple is reported to have said, "Perhaps God is not as interested in religion as we think." One often recalls his words in religious gatherings, even Friendly Gatherings, when the discussion becomes sectarian. If we can find a basis for unity "which overcomes all differences of temperament and education and endowment, not obliterating them, but combining them in a common, cooperative service of the fellowship . . . not an intermittent power, not even an *esprit de corps*, but a constant source of health and vitality in the Body," such as Moffatt interprets Paul as describing in I Corinthians XII, we shall have discovered what is more needed today than atomic research.

OUT OF HISTORY

Christianity had its rise in a time when the dream of one world had come and gone. Alexander had conquered the world by force three centuries before—a conquest lasting only a few short years. Greek ideas and institutions, however, outlasted his armed conquest and the dream of one world, speaking one language and thinking the same thoughts, fired the imagination of many serious minds. When the Gospel came into the Mediterranean world this dream was fading away. Gilbert Murray calls the temper of the time "a failure of nerve"; the

This is an abstract of an address delivered at the Illinois General Meeting at Evanston, October 23, 1948, and at the joint meeting of the Friends Fellowship Council and the Friends World Committee, American Section, at Washington D. C., on January 16, 1949.

world was too big and men were too selfish to achieve unity. Negatively speaking, the hope for a unified world had destroyed confidence in lesser loyalties—the city-state, the local religion, the provincial economy. The old world had passed away; the new had not yet been born. There was a widespread longing for security, emotional satisfaction—in a word, for salvation.

The Christian gospel has been charged with turning men's thoughts from this world to a heavenly world. Actually, there was a tidal movement toward "other-worldliness" before Christianity appeared, a movement capitalized but not created by the gospel message. It was possible then, as now, to conceive religion as an opiate; it was possible also to interpret living religion as the basis for a more durable unity than the shifting political, social, and economic arrangements afford. I think it can be shown, however, that a vital religion is always related to the ebb and flow of the human yearning for unity.

Certainly there is little evidence today of faith that religion can integrate mankind. All eyes are turned toward the secular forces seeking to bind the nations into some kind of working agreement. The sanctions invoked are

mainly coercive—military might, economic power, subtle and blatant propaganda and the like. The one significant trend away from these types of coercion is the fairly widespread recognition that we need moral values and that in order to validate morality we must find some valid frame of reference. A religious body, considering its own problem of unity—and every group is faced by this problem—will make its contribution not by watering down essential convictions but by orienting its message to the larger humanity and its search for unity.

FOR A BASIS OF UNITY

With the hope of stimulating thought on this level may I suggest the lines along which Friends may find their way to a more durable unity.

The view that tolerance, sympathy and understanding, a kindly give-and-take, is adequate as a basis for unity seems to me unwarranted. We sorely need more understanding of one another and a wider tolerance, but one has learned from some experience in religious controversy that unity cannot be based on this foundation. The better we understand some people the more sharply we differ from them. No doubt a divine insight would equip us perfectly to understand other people, but we do not possess it. Sympathy and understanding will help us to treat others decently but it will not bind us into a religious fellowship. Here the "liberal" often takes unfair advantage of the "conservative." "I can tolerate him, why can't he tolerate me?" he asks. Because, he thinks your God is

Tolerance and his God is Truth and his conscience will not permit unity on such grounds.

Freedom of conscience is not an adequate basis for unity in a society. One sometimes hears or reads a statement like this: Freedom of conscience is the essential principle of Friends. Now it is true that Friends stand for freedom of conscience but no society can be formed around that principle, at least permanently. Friends have stood for the enlightened conscience and their

Society is gathered from those who find the divinely enlightened conscience issuing in common testimonies.

It is almost a commonplace to say that the doctrine of the Inner Light is the one basis of unity among Friends. If by the Inner Light is meant the universal capacity of men of every race, nation, religion to respond to the Divine call, then Friends do believe in this universal Light. It is our approach to men of all religions or of none, as the early Friends who ad-

dressed Sultan, Pope, Tsar, the American Indian, clearly saw. But as a Society we are bound together by the faith that the Light was translated into Life in Jesus Christ, "the true light that enlightens every man." Differing on the theological formulation of our doctrine of Christ, we do hold that the Light shines on our common pathways, and that it is made ethical and personal in Jesus, his words and deeds, his death and resurrection.

(To be continued)

Friends and Government—I

The Laws of God and the Statutes of Men

By Paul I. Miller

WE are now faced with the same question of the relationship of the individual to laws which he feels violate the Christian ethic that confronted certain groups of earlier time. People are led to ask themselves, "What obligation has the individual to obey laws which he believes to be evil?" It is not a question which serious thinking people can answer lightly.

NEED FOR GOVERNMENT

There have been men who argued, some brilliantly, that all government is bad and that men should work to end government. The great majority of the thinkers and writers on government and ethics however have regarded government as desirable and necessary. Some have taken a position similar to that taken by most early Americans, of whom Thomas Jefferson was the most articulate, that government was a "necessary evil." Others have looked upon government as a positive good, at least when in their hands. Today's collectivists, including Progressive Republicans, New Deal Democrats, and Socialists, are in this category. In an extreme position, beyond these groups, are the totalitarians who want the government to be everything.

So nearly unanimous has been the belief that government was desirable that the best efforts of many people have been expended in working for better government. Friends have been among the most active in their efforts to improve government. One has only to mention William Penn, whose "Holy Experiment" in government in Pennsylvania was one of the brightest lights of the colonial period; John Bright, known widely for his work in England in the last century, and the present Friends Committee on National Legis-

Paul I. Miller is a Quaker professor of History in Hiram College. In a series of two articles he presents a basic and well written treatise that should be of help during current discussions on civil disobedience.

lation in this country, to emphasize the Friendly concept of responsibility for good government. Others, such as Elizabeth Fry, John Woolman, and Anthony Benezet, may have done more to sharpen the consciences of their contemporaries, but all have contributed to the general feeling of responsibility which the individual has toward government. In addition, many Friends have held public office in America—not only in colonial Pennsylvania but also in many states and under the national Government.

WHEN DISOBEY?

Suppose one has worked constructively to help improve the quality of government but finds that his government, due in his opinion, to misguided leadership, is bent in pursuing what he believes to be an evil policy. What then should the conscientious citizen do? Perhaps it might be well to remind ourselves in the beginning that the American tradition, at least in the colonial period, was expressed by Samuel Adams, one of our revolutionary fathers, as follows: "What has commonly been called rebellion has often been nothing else but a manly and glorious struggle in opposition to the lawless power of rebellious Kings and Princes."

In any case, pertinent light on what should be one's attitude toward evil laws is shed in a sermon preached by Theodore Parker in Boston on June 18, 1854, entitled, "The Law of God and the Statutes of Men."* Among the

New England Transcendentalists of the mid-nineteenth century, Parker occupied a prominent place. He was a leader of liberal thought, who, both in his sermons and outside the pulpit, was interested in improving the lot of the poor, in women's rights, in prison reform, and above all in the abolition of slavery. The sermon here referred to was preached in the midst of the attempt of Southern slaveholders to force Northerners (including Abolitionists), through the medium of the Fugitive Slave Law, to help return fugitive slaves to their lives of bondage.

The fugitive slave law was a national law passed by Congress as a part of the Compromise of 1850 by which, among other things, the North succeeded in getting the slave trade abolished in the District of Columbia, and obtained California as a free State. This compromise called forth Whittier's scathing denunciation, in his poem, "Ichabod," of Daniel Webster for his part in supporting the compromise. Many people in the North at once helped to nullify the Fugitive Slave Law through the Underground Railway, and other devices. One of these devices was an Act passed by a New England State which declared it a felony for any man while in that State to claim another as his slave. The result was that if a slave-catcher went to that state he landed in jail. Another state forbade the use of its jails to "persons of color" so that when a slave-catcher apprehended an escaped slave he had no place to confine him while awaiting the decision of the judge; or while transporting him back

*See Theodore Parker, *Additional Speeches*, Vol. 2, (Boston, 1855, Little Brown & Company), pages 179-212. Excerpts from this Sermon are given in Coker, F. W., (ed.), *Democracy, Liberty, and Property. Readings in the American Political Tradition*, New York, 1942, MacMillan Co.

to the South he could not put him up in jail for the night. Against these and other practices of civil disobedience many good people argued that citizens were bound to obey the laws passed by capable, conscientious legislators." Theodore Parker, in the sermon alluded to, argues that all have a duty to obey a statute which is just, but they have this duty before the thing becomes a statute. No statute makes a thing just. Either a statute is just or it is unjust, and the action of the legislature does not alter its justness or its unjustness. As Parker puts it: "The statute no more makes it a moral duty to love men and not hate them, than the multiplication table makes twice two, four; the multiplication table declares this; it does not make it. If a statute announces, 'Thou shalt hate thy neighbor, not love him,' it does not change the natural moral duty, any more than the multiplication table would alter the fact if it should declare that twice two is three." Moreover, just as it is a moral duty to obey a just statute, it is a moral duty to disobey any statute which is unjust. Otherwise one obeys the statute and violates God's law. For one who recognizes no moral law and has no religious feeling, violating God's law may be easy. But for one who has a sense of moral justice, and especially for one who claims to follow God and His Son, Jesus Christ, the problem immediately becomes: "Shall I obey God or men?" When there is such a conflict each person will have to choose whom he will serve.

TYPES OF LAWS

As Parker points out, there are many statutes which relate mainly to matters of convenience. They are rules of public conduct, but only rules of prudence, not of morals. Such are the statutes declaring that one shall not vote until he is twenty-one; that he shall drive on the right side of the road; that he shall not drive more than the legal speed limit, etc. It is necessary to have such rules of prudence as these, and so long as they do not offend the conscience every good man will respect them and keep them. Furthermore, when the moral leaders of a people make a statute in advance of the people and try to enforce it, good people will try to help in its enforcement. But such things must be tackled cautiously—a grown man does not walk five miles an hour with his two-year-old child, but rather adjusts his pace to the child's, and even will carry the child over the rough places. So must the lawmaker gently lead the people onward.

(To be continued)

The Spiritual Strength of Friends

Reflections on Recent Meetings

This is the third in a series of articles of reflections, written by the Editor, on recent Meetings held in the Philadelphia and Washington area. Here the Meetings of the American Section of the Friends World Committee and of the Friends Fellowship Council are glimpsed.

BESIDES the services of Friends in fields of peace and relief there are some important questions and policies, relating to the life of Friends, out of which service is rendered. In other words, it is not only important to be busy about good works, it is even more fundamental to cultivate the life, the concern, and the motives from which good works may continue.

IN RECENT MEETINGS

During two weeks of meetings in Philadelphia and Washington the work of the American Friends Service Committee, with its emergencies in relief and other services, was presented and discussed. Following it, a seminar in Washington, conducted by the Friends Committee on National Legislation, presented the critical phases of international affairs and the way in which policies of the Government of the United States affect them. These two agencies, the A. F. S. C. and the F. C. N. L., offer to Friends something to do—something specific, often dramatic and *always urgent*. One has the feeling after facing the legislative picture in the Nation's capitol that every issue is at a critical stage and that something must be done—soon! Washington is a city of pressures that seem never to be eased for those who are concerned for legislation.

There was another Friends' group meeting a day later in Washington. In fact, there were two groups, many of whose problems merge into one common interest. Hence the American Section of the Friends World Committee for Consultation and the Friends Fellowship Council met first in separate sessions and then united their meetings for the remainder of the three days.

Their work is not so easily "sold" as many other Friendly efforts, for they do not present a visible crisis, yet in the true meaning of the word they present the *real crisis* to Friends and to their work—the critical, spiritual problems beneath all of our service. Every real crisis, in the last analysis, is essentially spiritual. On that hinge, the fate of the world ultimately

swings. There is destiny in our corporate spiritual life, although it is less observable, and, in the time sequence, its effect is more remote.

Put in few words, it means that we must develop the spiritual resources of Friends if we are to speak to the deeper needs of the world. We shall go on with the service of relief to hungry men and we shall try to make it more significant than mere feeding of bodies, but that cannot long continue if, in the meantime, our spiritual life has ebbed away. What kind of Christian life and experience do we have to support and to assure that our service is significant and shall continue to be so?

ANSWER IN CHRIST

There can be an answer to that problem only in so far as the Society of Friends, itself, is built up in spiritual life and power. A young Friend in the meetings at Washington asked us to share the life we have found in Jesus Christ as our message to a world distraught with evil. To his words there was a clear response. He told of a German young woman who served with Friends during the child feeding program following the first World War and who, years later said, "If I had known *why* the Friends were doing their work I should have become a Quaker." This raised the question as to whether we have been lax in sharing the message of the Christian gospel of redemptive love while we have shared it in service and relief. It was stated also that we cannot assume that people whom we serve have no spiritual contribution to make. We must expect something from them as well, for Quakers have no monopoly on truth.

This idea of two-way sharing was expressed again when the question of the relation of Friends to the ecumenical movement was considered. The World Council of Churches has been formed with the basis of membership being the acceptance of "Jesus Christ as God and Savior." The Five Years Meeting joined the World Council of Churches in 1940 when the Council was yet in its emerging state. Philadelphia Yearly Meeting (Orthodox), whose headquarters are on Arch Street, also joined in the earlier stage of the developing Council. General Conference Friends are in the process of considering whether they can find a continuing membership upon the basis laid down by the World Council.

The question of Quaker responsibili-

ties within the ecumenical movement is now stirring the thought of many Friends. The problem of membership may be faced with this question primary: "Is it 'in character' for Friends to become a part of a general church movement?" The question often presents less difficulty to the thinking of pastoral Friends Meetings whose form of life is nearer to the usual Protestant practices.

The chief estoppage which some other groups of Friends within the Friends World Committee orbit are feeling is the creedal emphasis of membership. They seem not so much to question whether the basis for membership in the World Council of Churches is true or stated rightly, but they ask, "Is it a *creed*?" London Yearly Meeting has thus far not joined the World Council and their hesitation rests on the answer to that question.

In any case it is encouraging to sense, as this writer does, that our basic unity in the historic and inward Christ, as presented by Alexander Purdy at the closing session in Washington, is being realized. Alexander Purdy, chairman of the Friends World Committee, American Section, and also chairman of the Friends Fellowship Council, addressed the concluding meeting on the subject, "Toward a Basis of Unity Among Friends." Negatively, he discovered that unity is *not* to be found in tolerance, freedom of conscience, or the inner light, but in the historic and inward Christ. (See his address, beginning in this issue.)

WORLD CONFERENCE 1952

The most exciting item of business was the assurance of a World Conference of Friends to be held in England in 1952. A letter of invitation from the Meeting for Sufferings of London Yearly Meeting climaxed a series of discussions carried on at previous meetings of the World Committee and its sections. Committees necessary to planning and carrying through the conference will be set up in due order. In the meantime the conference takes its place high on the calendar of Quaker affairs.

This meeting of Friends, under the aegis of these two Friends' agencies, pointed up in an encouraging way the deeper movement of spiritual life which world Christendom anticipates from us, with our testimony on peace. There was a tide of spirit on which the hours of business moved forward. If there is to be any unity, worthy of the name, it will be spiritual and not organizational. There is an obvious lack of concern on organizational "unity," if indeed it may be called

that. God, incarnate in Christ, in whom we live and move and have our being, is the foundation of our peace and our unity.

MARRIAGE CAN BE A SUCCESS

So says pastor Henry Hitt Crane of the Central Methodist Church in Detroit, Michigan. Dr. Crane was talking to a group of ministers, meeting at Quaker Hill for a Ministers' Workshop. These ministers came for lunch, from around the neighboring country—Eaton, Hamilton, Gettysburg, Winchester, Muncie, Greenville, New Castle, Fountain City, Hagerstown, and Spiceland. They represented eight different denominations—Friends, Presbyterian, Methodist, Evangelical and Reformed, Church of the Brethren, Baptist, Seventh Day Adventist, Evangelical and United Brethren.

Dr. Crane discussed the problem of pre-marital counseling. He finds it one of the greatest opportunities of the ministry. He has himself married 1780 couples and, in each case, he talked with the couples to get their reaction to his idea of marriage. There are, he says, five basic principles to follow if a marriage is to be healthy.

1. The first is to be in *love*. Love is a broad term reaching from heaven to things below, but it is a basic axiom that the true nature of anything is the highest it can become. This is true of science, philosophy, and even of love. God's other name is love. You can discover more about God through love than in any other way. Your loved one can make God real to you; God in dignity, beauty, and lastingness.

2. The second principle is *unselfishness*. Play the game of seeing who can give up more—even with money. Most married couples suffer from malnutrition of the most sensitive nerve in the body, the nerve that leads to the pocket-book. Don't dole out money to your wife. It disintegrates her ego. Let her have a share in the handling, or better, let her handle it. It worked wonders, he said, in his own marriage.

3. Then there is the principle of *perspective*. Never let your marriage grow flat and lose its three-dimensional quality. Dull routine dishes out life in a drab way, without selectivity. The art of life is just like the art of painting. Pick out the important things, blow them up, press down the insignificant so that they are in proper relation to the whole. What is important? It is integrity, absolute honesty—expressing your love graciously.

4. The most important principle is *loyalty*. It is the biggest word in a mar-

riage. The spelling of love is *l-o-y-a-l*. Absolute fidelity is necessary, particularly mental. Sin in the mind is disastrous for, dripping down, almost unfelt, it disintegrates the quality of the character.

5. The last principle is *idealization*. There is a mean between ascetism and complete abandon. In marriage, as in other departments of life, there are certain established symbols of devotion. These, while they should not dominate, have their place, and must be recognized.

After Dr. Crane has spoken to about-to-be-wedded-couples in this vein, they decide for themselves whether or not they wish to be married by him. If they do not agree with these ideas, he begs to be excused. Seven out of ten couples decide to go along with him and, even in the case of the three couples who go elsewhere, there has been a salutary effect, because they realize that marriage is not just a jaunty fling to be entered into casually, and, most of all, that somebody cares so much that he takes his time to talk about it beforehand. Proof of his theories of marriage is the fact that only one out of each one hundred couples he has married have found it necessary to go to the divorce court—an astounding record!

The talk was received with much interest by the listening pastors and discussion followed. The next Ministry Workshop will meet at Quaker Hill on Thursday, February 10. Dr. William Inglis, Congregational Church, Webster Groves, Missouri, will lead the discussion, the topic of which will be announced later.

TERRY SCHUCKMAN

PUTTING "BITE" INTO MISSIONS?

Tenth Presbyterian church in Philadelphia is taking up a new kind of collection—second-hand false teeth for distribution in the African mission field. After being collected, the teeth are to be forwarded to an American dentist missionary. It is explained that he has a mobile dental chair unit which he drives through the Congo. During a recent furlough visit he said his greatest need was for teeth—full plates, dentures, or any kind of artificial teeth that can be made over for his patients.

CONTRIBUTOR

The author of the poems in this issue is Lena Mearle Shull, 42 Oakwood Street, Ashville, North Carolina.

CHURCHES CONFER ON PEACE

Leaders of more than 35,000,000 American Protestants have been summoned to a national conference at Cleveland, Ohio, March 8-11, to survey the world crisis and chart a realistic Christian course of action to strengthen the influence of moral judgment in international affairs.

The moral use of American power in the United Nations and in the United States' relations in Europe and the Far East will be assessed at the National Study Conference on the Churches and World Order called by the twenty-seven-denomination Federal Council of the Churches of Christ in America.

Limited to four hundred delegates, the conference will bring together the officially-appointed clerical and lay representatives of organized Protestantism. Invitations have been sent not only to the twenty-four Protestant and three Eastern Orthodox denominations, comprising the Federal Council, but also to many other churches and interdenominational agencies. Approximately one hundred and seventy-five state and city councils of churches have also been invited.

Sponsors of the conference, the Federal Council's Department of International Justice and Goodwill, announced that the Rt. Rev. William Scarlett, St. Louis, Protestant Episcopal bishop of Missouri and chairman of the Department, will preside at the conference.

Mr. John Foster Dulles of New York, Presbyterian layman long associated with the Federal Council's Christian approach to international affairs, will deliver the keynote address at the opening session (in the Cleveland Hotel) Tuesday, March 8.

Mr. Dulles is chairman of the policy commission of the Department and headed the Council's Commission on a Just and Durable Peace in its effort during the war years for establishment of a world organization based on Christian principles. An American delegate to the United Nations, he recently returned from Europe where he was acting head of the American delegation at the UN session in Paris.

The conference is the third on international affairs held by Protestant churches since they initiated a movement in 1940 to mobilize Christian forces for a world order based on moral law. The first was held at Delaware, Ohio, in 1942, and the second at Cleveland in 1945.

The Five Years Meeting of Friends will be represented by Lela W. Mills, Miriam Levering, Clifton J. Warren, Earle Edwards, Roy Clampitt, and

Errol T. Elliott. In addition, Samuel Levering and Merton Scott of the Five Years Meeting Peace Board will be there as two of the members of that Department in the Federal Council of Churches.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Down in my Heart by William E. Stafford, Brethren Publishing House, Elgin, Illinois; 95 pp.; price \$1.

These pictures from the heart of a Christian who refused to murder should be read by all. Well-written, sensitive, and insightful vignettes help us to sense some of the suffering, sincerity, conscientious self-giving, and frustration of the C.P.S. experiment. In the face of possible renewed conscription and growing militarism, we hope it will stir us to serious consideration of our responsibilities for those who take to heart what we say about dedication to the way of the Cross.

WILLIAM MERTON SCOTT

The Quaker and the West, by Herbert E. Harris; on sale at the College, \$2.05.

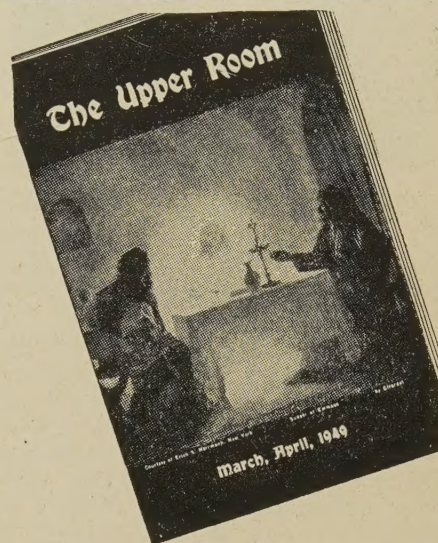
The history of its first sixty years has been published by Whittier College, Whittier, California, in a volume called *The Quaker and the West*.

This account traces the founding and failure of two academies, and the success of the third which grew into Whittier College, incorporated with only six students, all freshmen girls. The attendance has grown to one thousand, three hundred and fifty, the largest of any educational group under the direction of Friends. The contents of the book are organized in an original and clarifying plan. There are three main divisions: the Whittier Body—campus, buildings, endowment, attendance; The Whittier Mind—educational policies, experiments, leaders; The Whittier Spirit—the Quaker influence, the builders, the product.

The style avoids the pedantic. An instructor in English at Harvard writes: "This is not just history; it is drama too, and the poetry of people's likes and dreams and labors." An Episcopal minister says: "An excellent book, beautiful in format and absorbing in matter. It is not done as cold history and statistics but has brought the past alive." An alumna states: "Good judgment, sensitive insight, and skill with words have made the product great." A physician comments: "You would expect that kind of a book to be dull and routine; but this is different, so fascinating I could hardly lay it down."

A leading Friends' minister says: "I was impressed with the frankness and fairness in the treatment of periods of controversy."

The author, Herbert E. Harris, using all available records and consulting hundreds of alumni, faculty members, trustees, has been largely influenced by his own immediate experiences. He joined the faculty the year the College was incorporated and has been associated with it in one field or another ever since. He taught in six different fields and served in seven administrative posts, including two terms as acting president, twenty-eight years apart.



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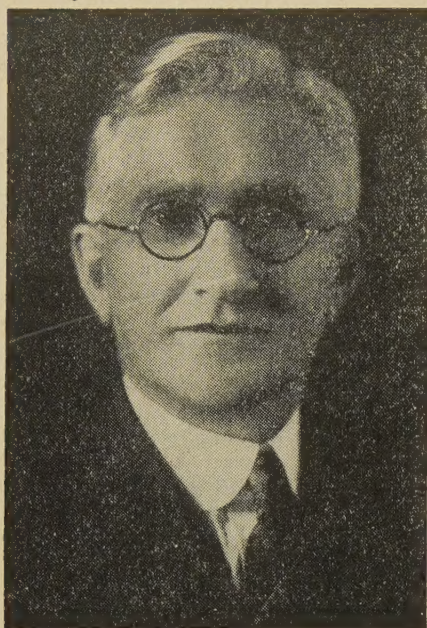
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THE UPPER ROOM

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Richard R. Newby, the son of James W. and Mary Moore Newby, was born in Dublin, Indiana, December 12, 1870. His death occurred January 31, 1949, at his home in Des Moines, Iowa.

The family moved to Maryville, Tennessee, where he grew to manhood and graduated from the Friends Maryville Normal and Preparatory School. He was a birthright member of Friends and was converted in his young manhood, beginning his gospel ministry at Maryville where he was recorded a minister in 1896.

Richard Newby served as pastor of Meetings in Wilmington and Iowa Yearly Meetings; in Tennessee, Ohio, and Iowa. He engaged in evangelistic work in North Carolina, Wilmington, Indiana, Western, Iowa, Kansas, Nebraska,

and California Yearly Meetings. He served in various appointments of Yearly Meetings where he resided. He had terms of service as general superintendent of New York, Kansas, Western, and Iowa Yearly Meetings, for a total of twenty-seven years.

By appointment, he was a member-at-large of the Home Mission Board and American Friends Board of Missions of the Five Years Meeting for more than twenty years. For a period he was a member of the Central Committee of the Iowa Anti-Saloon League; president of Polk County Sunday School Association; and secretary of the Des Moines Ministerial Association.

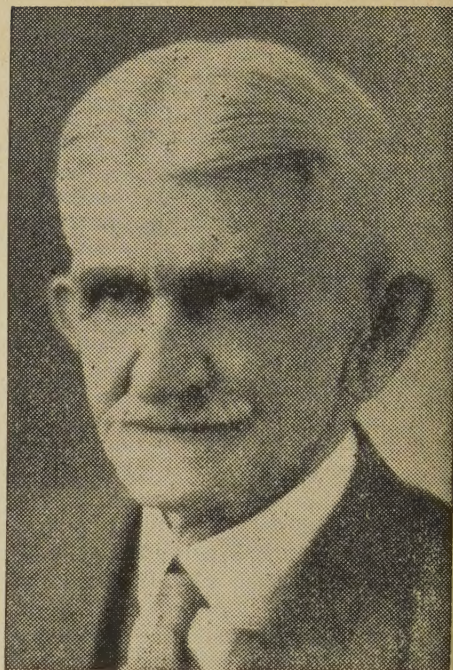
Richard Newby was married to Mary Emma Moore of Thorntown, Indiana, a school teacher, and lifelong member of Friends. She, in her devoted resourceful Christian life, cooperated with him and contributed much to all his ministry and service. Theirs were truly united Christian lives. She preceded him to heaven on June 8, 1936.

Surviving are the son, James, with his wife, Bertha; twin granddaughters, Mary Gail and Margaret Joy; and grandson, Richard, with his wife and little daughter, Darlene. Richard P. Newby is minister of Minneapolis Friends Meeting. Annie P. Newby and Elizabeth Beals, sisters, of Friendsville, Tennessee, also survive.

Again there is deep gratitude "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

ERRATUM

The date of the death of Sylvester Jones was January 21, instead of January 22 as given in the previous issue.



Allen J. Wilson died in the eighty-sixth year of his life at Danville, Indiana, on November 19. He was born in the Fairfield neighborhood, a grandson of Eleazer Bales, Friends' minister. He was united in marriage to Josephine Hadley who, with their two daughters, Mrs. Howard Kinnaman of Crawfordsville, and Mrs. Robert S. Swain of Boston, Massachusetts, survive. He attended Westtown and Central Normal College and served in many civic capacities. A birthright Friend, he served his local Meeting well, and was treasurer of Western Yearly Meeting for twelve years. His keen, alert approach to any problem made his counsel valuable to friends and associates.

SILVER APPLES

The world is old and tarnished;
There is weary work to do
Finding hunger's silver apples.
Must the soul work too?

While the body stretches muscles
Over roads, it finds no rest
Carrying apples, silver apples;
Then the mind works best.

Where body and brain are starving,
Aching backs will not rebel,
Carrying pails to feed a neighbor;
And the heart works well.

For the soul with hidden hunger,
Living apples come to view;
When a man is lost in labor,
Yes, the soul works, too.

LENA MEARLE SHULL

LOSERS ALL

All we do, most of the time, is to lose
Here in this world of men;
Sometimes to grieve, often abuse
Over and over again.

I shall move out to a farther land
Where sheep are never lost;
Hearts have to bear . . . how understand
Star-gazers sorrow-crossed?

Beautiful, lovely, all things stay
Free, there, from moth or rust.
All I shall leave on earth is clay;
I never was fond of dust.

All that is pain I shall leave behind,
And be glad, yes, all day long;
All that is wonderful I shall find,
And never . . . shall lose my song.

LENA MEARLE SHULL

SOME "VITAL" STATISTICS

These statistics have been collected through the office of the American Friends Fellowship Council—Leslie D. Chaffer, Secretary.

At the beginning of a new year it is interesting to note some of the statistics and reports from Yearly Meetings for the preceding year. The estimated total membership of the Society of Friends in the United States and Canada for '46-'47 was 114,675, while for '47-'48 it was 115,079. These totals from Yearly Meeting minutes in most cases do not represent a calendar year but are taken from the 1948 Yearly Meeting reports. The Meetings belonging to the Five Years Meeting reported a membership of 69,708 in '46-'47, and 69,389 in '47-'48, a total decrease of 219. Indiana, Iowa, Nebraska, and New England Yearly Meetings (Five) were among those reporting a decrease. Baltimore, North Carolina and Western Yearly Meetings (Five) reported increases.

The Friends General Conference Yearly Meetings reported a membership of 17,502 in '46-'47, and 17,531 in '47-'48, or an increase of 29. All the other Yearly Meetings reported a membership of 27,465 in '46-'47, and 28,159 in '47-'48. Of this increase Ohio Yearly Meeting (Damascus) reported 180 additional members, and the new Monthly Meetings reported an increase of 536 members over the numbers given a year ago. This may be partially due to correction of records and may include dual memberships.

Not all Yearly Meetings report the number of their non-resident members, but six Yearly Meetings which do, report 11,478 non-resident members out of a total membership of 32,900. It is justifiably estimated that approximately one-fourth of the total membership is living away from its own Monthly Meeting. Many of these members are still within the limits of their Yearly Meeting or some other Yearly Meeting while many have moved to large cities where there are no Friends Meetings.

The number of births and deaths during a year's period is not reported by all Yearly Meetings. The ten Yearly Meetings which have given such figures indicate that in contrast to 411 births there have been 735 deaths. North Carolina Yearly Meeting (Five) and Illinois Yearly Meeting (G.C.) are the only two among the ten which report more births than deaths.

The average attendance at Sunday morning meeting for worship is estimated by five of the Yearly Meetings belonging to the Five Years Meeting. Out of a membership of 52,170, it is estimated there is an average attendance of 16,005. This would mean only about 33% attend regularly.

UNITED SERVICE BUDGET RECEIPTS
TO FEBRUARY 8, 1949

Baltimore	\$ 2,713.03
California	180.50
Canada	80.00
Indiana	18,400.34
Iowa	14,402.43
Nebraska	1,170.04
New England	3,170.99
New York	1,828.63
North Carolina	3,968.30
Western	15,943.65
Wilmington	4,124.24
Other Sources	1,178.41
TOTAL	\$67,160.56

Money should be forwarded by March 15 so the books can be closed on March 31. The time is short. The fiscal year ends soon.

From Our Readers

LETTER FROM JAPAN
Yearly Meeting Report

Editor, THE AMERICAN FRIEND:

The second Yearly Meeting was held in Tokyo on the 27th and 28th of November, 1948, attended by about three hundred men and women. Some were from Osaka and Mito. Gilbert Bowles' old house was used for the meeting, connecting the drawing room, dining room and porches with one another. Some were standing out in the yard. His chairs were not so many as to be seated for all attendants. Some were kneeling down on their heels on the floor. You may take our meeting for a peculiar one, different from yours, but the devotional services were held, being opened with silent worship and followed by prayers and preaching, by spiritual activity led by the Holy Spirit. The spiritual link with you was always strong, which was not broken by the war and time.

In the lecture hour, Mrs. Vining gave her lecture on the life and works of Rufus Jones. Rengo Kumatsu announced the death of Rufus Jones and spoke a brief eulogy on him. He learned of his death in THE AMERICAN FRIEND. They were therefore most interested in her lecture.

We had a business meeting. Many reports from the local Meetings were presented, and new plans were also made for the next year. The new school house for girls was built on the former site of the old building which was reduced to ashes by the war. Our meetinghouse

was burned too. We are using Gilbert Bowles' private house for our Meeting, but it is too small. We can't tell when our prayer will be fulfilled, although a small collection has been made among us Japanese. We felt sad to hear the report of the death of members and their sons and husbands at war, and lots of our houses and property were lost. War is a terrible thing indeed.

The social meeting was held too. We each carried our lunch cans of rice ball with some salted vegetables. We had chats with one another. The friendly talk had no end. We enjoyed a good time. I should say that there was no difference from your social party being held. God blessed the poor sufferers who are going the rugged road of Christian life. The meetings were closed, praising the Lord and praying for his grace in us.

With thanks to THE AMERICAN FRIEND from which sermons were often quoted or translated into Japanese, and by which new information about Quakers are given to us who are living in the far-away lands.

Sincerely yours,
RENGO KUMATSU

13 Tavata-oimat-su St
Bunkyo ward Tokyo City
January 1, 1949.

"I am an out-and-out believer in total abstinence and total prohibition for India. I believe that the habit of drink is one of the greatest curses that have descended upon mankind. I would rather see India bankrupt than coquet with Satan to square her account."—Mahatma Gandhi.

The Sunday School Lesson

For February 27—Standards of the Kingdom

Matthew 5-7

The first seminary in Christian history was held on the side of a mountain. Essentially, the pattern of all seminaries since have followed that one—a selected group of students wanting further preparation for the work they were to do; an instructor who presented in orderly fashion the essence of his thought; all to the end that they might work to a common purpose—in this case, the Kingdom of God.

To show how carelessly we read our New Testament, many people who have read the Sermon on the Mount have never noticed that it was delivered not to a multitude but to the Disciples. "His Disciples came to him . . . and he taught *them*." We shall see him use parables in his public teaching, but now he is more logical and orderly than in any other of his teachings. Let us see if we can find the assumptions behind this teaching.

First, Jesus saw that one man could never do all that needed to be done. He could speak to a few people in Galilee, with perhaps a hurried trip to Jerusalem or Perea, but if he were one place he could not be in the other. Plainly, if his message was to get to people he had to interpret it to others and let them carry it too. Secondly, he was convinced that the teaching responsibility could be delegated. Others could do it, as he was gloriously to discover when he later sent out the seventy, but if the work was to be delegated, his major conclusions needed to be put in orderly fashion for them.

For these reasons I have always believed that the Sermon on the Mount is the central core of Jesus' teaching. It is a different approach than is usual in his occasional teaching. Many parables were called out by some question, or some incident, and were shafted interpretations of special queries, but here the spirit of his whole enterprise is revealed. It is against the backdrop of this body of teaching that his whole aim and purpose is to be seen. I do not quite agree with Lloyd Douglas that if all the rest of the New Testament were lost, and this one page preserved, we should have all we need to understand Jesus. I do think that if this were lost we should never understand him so well.

There is no time here to follow verse

by verse even the Beautitudes. Books have been written about them—*The Beautitudes*, by Elbert Russell, or *The Code of Christ*, by Heard. Here let us only try to see the spirit of the Sermon.

It is clear that Jesus begins with what a man is and does; not with what he says or professes to believe. He is talking about a way to live if one is to realize, or experience the Kingdom of God. "What really stands in the way of accepting the gospel of Jesus Christ is not the strain on our credulity but the demand on our characters." It is not enough to call Jesus Lord and then call his way of life impractical. Here is a foundation of life; build upon it and life is anchored; neglect it and life is unstable.

I wonder if this is not the crux of the matter, that a eulogy is no fit substitute for obedience. "Ye are my friends if ye do whatsoever I command you."

Questions:

1. Do you accept the idea suggested above that the tasks of the Kingdom can be delegated, and that people can be trained and prepared for such tasks?

2. Have we been careful enough in preparing those who are to carry on the work of the Kingdom? What improvements can you suggest?

RUSSELL E. REES

For March 6—Sowing and Reaping

Mark 4; Luke 15:11-24

"And he taught them by parables." This was characteristic of Jesus. Last week we had an example of logical presentation of truth, and today we see him in his more usual method of teaching—that of an "earthly story with a heavenly meaning." It has been noted by some that the Parable of the Soils is more nearly an allegory than most of Jesus' stories.

The Sower is the man of faith, for Whoever plants a seed beneath the sod And waits to see it push away the clod, He trusts in God.

Sowing implies confidence in the seed and in the soil. Whoever does not believe in both of these will not continue long to be a sower. He will become, instead, a miser of the seed, trying to save it by holding it; forgetting that unless a grain of wheat fall into the ground and die, it remains what it is, a single grain.

Nature is prodigal in seed-sowing. A

single salmon is said to lay millions of eggs, so that if every egg should become a fish, all the seas would be crowded with salmon. Perry Hayden demonstrated a few years ago that if the increase of a few grains of wheat were planted for a few years they would fill all the granaries in the world. What farmer does not know that a single cocklebur allowed to go to seed will contaminate a half-acre of ground.

Jesus came to grips with certain conclusions, revealed in the Parable of the Soils, which are worth remembering.

1. The sower must sow in faith. Well he knows that some seed will fall on unfavorable ground, a prey to quick loss. Not all soils and not all people are receptive to the good seed, but some venture must be made if any increase is to come forth. Even Jesus had to discover the unresponsiveness of the villagers of Nazareth.

2. The sower must not be fooled by easy, first successes. The thinner the soil the more quickly the seed germinates. An underlying rockiness predisposes to easy response. *You are never very safe in counting your converts until the sun has shined on them a while.* Some followed Jesus eagerly for the loaves and fishes, but left him promptly when opposition began.

3. The sower must realize that the seed has many competitors. For every plant there is a parasite, and one can almost add that for every truth there is a half-truth. The tares spring up so easily that one is almost tempted to believe that an enemy has sown them during the night. Yes, even the gospel has many competitors, and good soil can produce an awful crop of thorns and thistles.

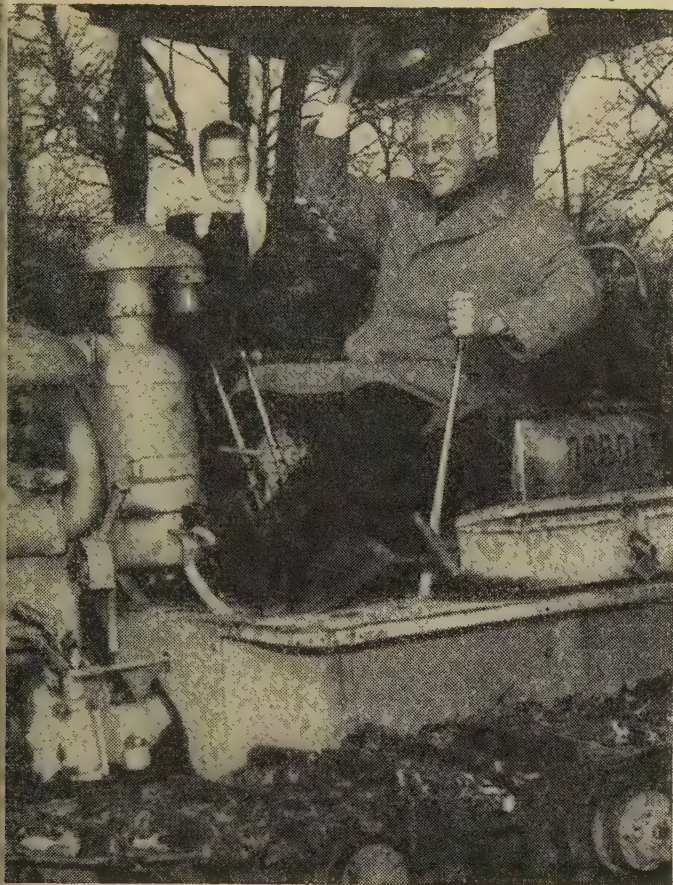
4. But the sower knows also that good soil can return an almost unbelievable harvest, that whatsoever a man soweth, that shall he also reap. The universe is honest, and returns wheat for wheat. In spite of thorns and rocks and birds, whosoever soweth to the spirit shall reap spiritual gains. The lesson closes with another kind of prodigality. We must never forget that the other side of the tapestry says that whosoever soweth to the flesh shall of the flesh reap ruin.

Questions:

1. It is sometimes said that a man gets what is coming to him. Do you believe this?

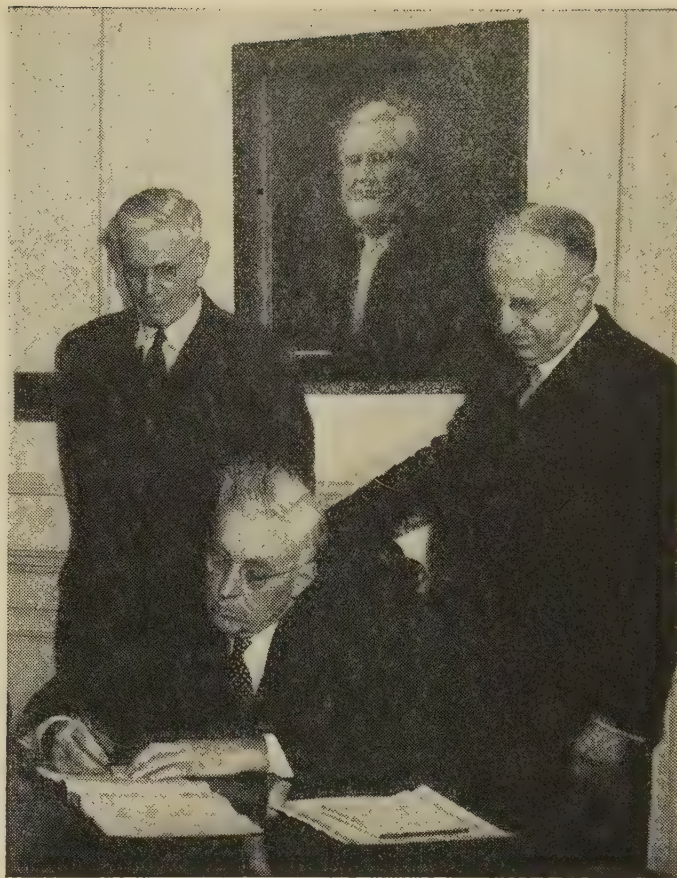
2. How can this lesson of the sower be applied to our Meeting program? Does your Meeting sow in faith that the seed is good and that the possibility of increase is great?

RUSSELL E. REES



President Jones starts caterpillar bulldozer at conclusion of ground-breaking ceremonies, heralding start of first major construction on Earlham College campus in over twenty years. His "co-pilot" is Doris Ann Farquhar, Earlham senior from Leonia, New Jersey.

Is Friend Thomas Jones "breaking ground" the easy way? At any rate, it is easier than raising a million dollars!



Signing the contract for new women's residence hall. Standing, left, Jesse F. Beals, superintendent of buildings and grounds; right, Dr. W. C. Dennis, president emeritus of Earlham and professor of international law; seated, Paul J. Furnas, comptroller. Shown in picture — Barnabas Coffin Hobbs, superintendent of Earlham from 1847-1849, and 1866-1867, and Earlham's first president 1867-1868, also first superintendent of public instruction in Indiana and one of the first trustees of Indiana State Teachers College.

EARLHAM BUILDS

The hope and faithful planning of almost a decade was rewarded in December when ground was broken for a new women's residence hall on the Earlham campus. Before 1939, Pennina Henley Trueblood and other leaders of the Richmond Earlham Auxiliary were urging that a fund be started to build a new residence for women students. Pennina Trueblood, who died in 1943, was the wife of Professor Emeritus Edwin P. Trueblood, "grand old man" of Earlham, belovedly called "Prof. Ed." Pennina Trueblood was formerly instructor in German at the College.

Over-all cost of the new structure, including ground work and furnishings, is expected to reach \$500,000. The College plans to use the R. Warren Barrett estate to complete the project and then, as additional gifts are made specifically for the residence hall, to repay the Barrett money to the Earlham Foundation where it can be put into use for other educational purposes. None of the over a million dollars recently raised in the Second Century Development Program is to go into the residence hall building, as it was solicited with definite other building projects in mind.

Vincent Kling of Philadelphia designed the new structure, and the R. E. Schenck Company of Indianapolis are contractors. Expected to be finished by September of 1949,

the hall will accommodate one hundred and twenty-five women. Some women students still will be housed in Earlham Hall.

Dr. Thomas E. Jones, College president, presided at the recent ground-breaking ceremonies which were attended by students, faculty, and a number of Richmond residents. Herbert Hoover, former president of the United States, who served as honorary chairman of the 1942 residence fund building campaign, sent President Jones a telegram which was read at the ceremonies.

This was the second ground-breaking ceremony on the Richmond campus in a little over a year. In November of 1947, ground was broken for the heating plant, first unit in the Second Century Development Program. This building is now completed and is expected to be put into operation during the Christmas holidays of this year.

Total raised in the million and a half dollar second century campaign is now \$1,100,000, according to a recent report from President Jones. Goal of the expansion program was a million when the campaign was started in 1943, but the rise in building costs necessitated raising the objective fifty per cent. Still on Earlham's construction program is a new Hall of Science, a Quaker meetinghouse, and the remodeling of historic Earlham Hall.

Friendly Life — Far and Near

Presumably the proposal to hold a conference of scattered Friends in India materialized. It was scheduled for February 4-7 in Calcutta. It should do much to integrate Quaker thought in the evolving life of the new India.

* * * *

Are you alert in finding jobs which displaced persons might fill? Some of them are trained in various kinds of farming, as well as in industries. Write the American Friends Service Committee if you know of opportunities.

* * * *

Douglas Steere, professor of philosophy at Haverford College, Pennsylvania, author and lecturer, was the featured speaker in a program presented at Whittier College recently. Douglas Steere has made an extensive tour through the West.

* * * *

William and Catherine Cadbury are hoping to visit Australia and New Zealand before their return to the United States from the Far East. In their contacts they will represent, in part, the work and life of the Friends World Committee.

* * * *

Pueblo Quarterly Meeting of Young Friends has purchased a camp site for their summer conferences. It contains four hundred and forty acres within twenty-five miles of Colorado Springs. From the East it is reached by the Ute Pass.

* * * *

Muncie, Indiana, Friends have set February 20 for a Christian Education Rally. Olaf Hanson and James Furbay from the Five Years Meeting staff, and Norval E. Webb have been invited for leadership. Morning, afternoon and evening plans will give teachers an excellent opportunity.

* * * *

Julian Cornell, New York Friend, has joined the American Friends Service Committee staff as a director of the job opportunities program. He sailed for Paris, January 15, where he will begin a special eighteen month's assignment at European Director of the International Student Program of the Service Committee.

* * * *

Moses Bailey, New England Friend and Old Testament professor in Hartford Theological Seminary, has returned from Palestine. He has been there three months, helping the American Friends Service Committee get

under way with a program of relief. He reports some projects of cooperation between Jews and Arabs.

* * * *

Clarence E. Pickett, executive secretary of the AFSC, Lilly Pickett, and Eldon Mills interrupted their flight to the new areas of Quaker relief work in Palestine long enough for conversations in Geneva, Switzerland, with several persons important to this and other Friends' work. Algie I. Newlin, presiding clerk of the Five Years Meeting, is secretary for the Geneva Center.

* * * *

The best in kindergarten facilities is made available to Southern California children through Broadoaks School, nationally-known Whittier College early childhood education training center. Broadoaks, utilizing the most modern educational equipment, has long been one of the nation's outstanding training centers for teachers in early childhood education. In keeping with its reputation, Broadoaks now has a completely new functional plant on the Whittier College campus. College students, desiring to train at Broadoaks, should contact Whittier College.

* * * *

A 1949 series of adult education lectures featuring Pearl S. Buck; psychiatrist, Dr. O. Spurgeon English; and writer, James A. Michener, was announced recently at George School. The series, for the enlightenment of all adults in the school area, will be launched by Pearl Buck on February 21, with "China and World Affairs." Tickets are being sold widely in the school's area, and the George School Adult Education Board, which is managing the series, has hopes that the interest aroused by the talks will lead, in the future, to evening study classes and hobby groups for adults in near-by communities.

* * * *

Friends in Van Wert, Ohio, and the Plainfield, Indiana, areas are invited to one-day conferences in those areas. These are sponsored by the Peace Board of the Five Years Meeting and the Friends Committee on National Legislation. The dates and places are: Van Wert, February 28; and Plainfield, March 1. The purpose is an examination of the Quaker Peace Testimony in the fields of international tensions, the United Nations and conscription.

Friendly Fellowship

Recently, a Quarterly Meeting conference was held at Allens Neck, Massachusetts, with "Our Outreach" as the challenging subject. It was recognized that Meetings must be spiritual seed-beds of faith, that they may draw others into a vital and living friendship. It was said that because of the pessimistic outlook of some Meetings, young people were discouraged from attending. George Bliss reported on the extension work of the Service Committee. A community supper was served by the young Friends. Harold Walker, delegate to the World Council of Churches at Amsterdam, and another young Friend showed views of Holland and England.

* * * *

Young Friends of Western New York held a mid-winter conference at Farmington Meeting, Macedon, New York, January 28-30, the theme of which was "Christian Service." There were three work groups: Religious Education led by Ruth Hudson of New York Yearly Meeting; Music led by Professor Gustave Lehman of Colgate-Rochester Divinity School, and Vocations led by William J. Reagan. The religious education group had charge of the church school program on Sunday morning and the music group led in the music for the Sunday meeting for worship. Members of the Farmington Meeting were hosts to the fifty persons in attendance, entertaining them overnight in their homes.

* * * *

A good per cent of the Meetings of Wilmington Yearly Meeting were represented at the open mid-winter meeting that the Yearly Meeting Missions Committee held at Wilmington on January 30. Tribute was paid to the memory of Sylvester Jones by A. Ward Applegate, who spoke tenderly of his faithful service. Douglas L. Parker used Philippians 2 as the basis of devotional remarks. Three members of the American Friends Board of Missions — A. Ward Applegate, Faith A. Terrell, and Ellen P. Robinson — were present and gave interesting items about workers and activities on the various fields. Regret was felt because of the ill health of Paul Barnett. Violet Linton and Howard Yates of Tennessee gave interesting accounts of the work of their respective church and young people's groups. As the Missions Committee of Wilmington Yearly Meeting had chosen

securing of contributions to the Travel Fund of the American Friends of the Board of Missions as their special project for this year, reports were given from the various Monthly Meetings on this project and other missionary activities.

* * * *

Knightstown Friends have had a good year under the ministry of Byron and Mattie Leaser who, with their three daughters, came to the Meeting in September. October was observed as Loyal Month and, in November, Norman Young was the speaker for the men's meeting. The sixty who were in attendance expressed much enthusiasm. The interior of the church was redecorated in December. A play depicting the life of Christ was put on at Christmastime by the older classes, and the children took part in the Sunday School program. A good response was had to the drive for buffalo nickles for Indian Missions. A leadership training course is being started in February and will be held bi-weekly through April. Each month the women sew for the Service Committee, and the Missionary Society meets regularly. Attendance and interest is growing in the Sunday School, with a "Bring One Contest" now in progress.

* * * *

A series of forums at Fairmount, Indiana, Meeting closed January 30. Special speakers included William W. Biddle of Earlham College; Manuel Gottlieb of Fairmount, recently returned from thirty months in Germany; Murval Garner of Earlham and Berle Davis of the Mission Board, each of whom showed pictures; and the movie on atomic war by Joe Pearson in Indianapolis on, "Where Will You Hide?" Musical numbers were presented by Mrs. William Biddle; a men's quartet; and the local choir that gave a program in appreciation of their new maroon robes. Xen Harvey, pastor of Bethel Meeting; Harold and Geora Pitts, serving Radley Meeting, assisted in conducting special services in November, when one young man dedicated himself to the ministry. The Meeting is honored in now having four members who have passed their nineteenth birthdays. They are Nancy Cox, Webster Winslow, Marcus Gaddis, and Miles Rush.

In the Larger Circle

Clergymen will obtain reduced air fares if the Civil Aeronautics Board approves a tariff notice filed by United Air Lines. United has sent a letter of intent to the Air Transport Association

in Washington, detailing a plan to offer the clergy a twenty-five per cent discount on basic airline fares. This may be accomplished by March 1.

* * * *

The Peacemakers are calling a meeting of members, and all other persons interested, to a conference in Chicago, April 1-3. The concern of the meeting will be, "Non-Violent Action Against Conscription, War and Dictatorship."

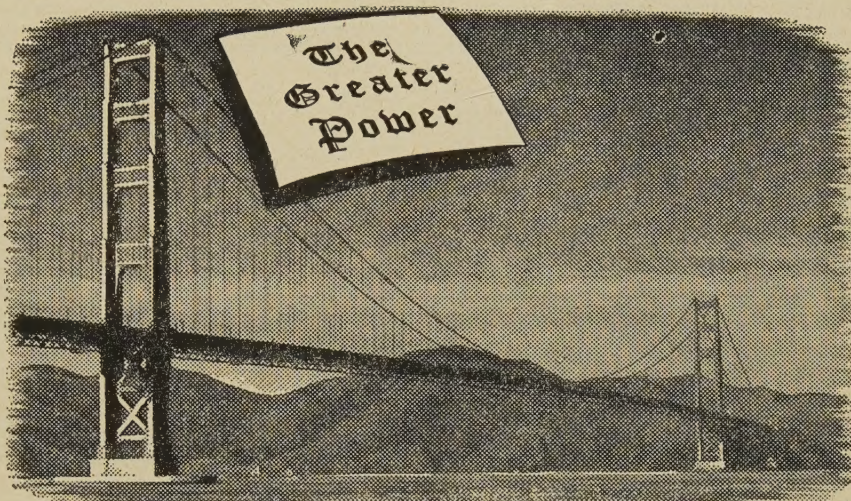
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We have a real chance to win against Universal Military Training, judging not only by the absence of great applause with which Congress greeted

the President's U. M. T. proposal, but judging also by Congressional resentment at being hoodwinked by a trumped-up war crisis to get passed a Selective Service law which is not being used. So writes the National Council Against Conscription.

* * * *

In all the talk about the Government of India's anti-inflation measures one sees little reference to the middle class. Much more is said about the relationship of the capital and labor, than of the middle class that on all hands is considered the backbone of the society, but monetary inflation has



A joint message
of the
Official Protestant
Publishing Houses
Box 67, Chicago 90
Illinois

Suspended above San Francisco Bay, the Golden Gate Bridge is a symbol of material beauty and strength.

But in the realm of the spirit there is beauty more abounding and a strength that will endure beyond the most imposing creations of concrete and steel. A lesson well presented to a Sunday or vacation church school class, or a word spoken at the right time by a wise counsellor, may change the course of a life. And that life, in turn, may radiate an influence that will reconcile others to their Maker for all eternity.

The opportunities in Christian education are limitless. But to grasp them fully you must use tried and proved methods. Your mission is a consecrated one. Do not allow carelessly chosen teaching aids to endanger its success. Take advantage of the long experience—and the devoted study—of your official church publishing house. Its writers know exactly what your educational program is trying to accomplish and they can furnish you with the lesson material best suited to make your dream of service a reality.

You and your church publisher are logical partners in the task of moulding Christian character. Work together and the hosts of evil will not prevail against you.

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RICHMOND, INDIANA

hit him harder than it has done any other strata of society. Small wonder, therefore, that crushed between the pestle of need and the mortar of sturdy independence, he is tempted to become cynical or resourceful in the wrong way. To save him from both should be the effort of all who dabble with economic planning.

The Guardian,
a Christian Weekly Journal
of Public Affairs

* * * *

Friends of the area should find opportunity to attend the seminar on "The New Approach to the Alcohol Problem" or find representatives for it, April 19-21, at the University of Chicago. Leading scientists and others will lecture.

* * * *

E. Stanley Jones, noted American Protestant missionary-evangelist, is scheduled to arrive in Tokyo in February to start a month's evangelistic tour of Japan. Some meetings will be open to the general public, while others will be confined to teachers and students. His tour will be sponsored by the National Christian Council of Japan, the United Church of Christ in Japan (Kyodan), and other Christian groups.

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We are passing on to our guests in reduced rates the new, lower food

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MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

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dition to the history of the group, Dr. Comfort writes of the tenets of Quakerism, giving the beliefs and principles which have made the Friends one of the outstanding and influential sects in the world today. Finally Dr. Comfort shows the Quakers in reference to the present, their vocations, their educational methods, their relationship to law, and the work for which they have become famous in service to their fellow men.

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BIRTHS

LIPPINCOTT—To Joseph T. and Eleanor Lippincott, Moorestown, New Jersey, twin daughters, Jean Ingrid and net Wilma, on January 13.

DEATHS

DICKS—Raymond Dicks at Fairmount, Indiana, on September 3, aged fifty-six years. He was the son of Allen and Mary Dicks. He was a valued member of the Friends Meeting and of the choir. Surviving are his widow, Gladys; two sons, Wayne and Norman; his mother, Mary Dicks; a sister, Ada Twibell; and brother, Nathan. Services were conducted by M. Marie Cassell, and interment was made in Fairmount.

SHUGART—Gulie Shugart on January 1, near Marion, Indiana, aged ninety-five years. A lifelong member of Friends, she was a woman of great faith and her spirit-filled life was a blessing to many. She was an elder in the Meeting. Surviving are two daughters, Nellie Davis, a Friends' minister; and Harriet Cooper with whom she made her home in Marion since the death of the husband, Harold Cooper. Services were conducted by Alice Trader, Xen Harvey, and M. Marie Cassell, and interment was in Marion.

WINSLOW—Clinton Winslow on January 22 at Fairmount, Indiana, aged twenty-nine years. He was the son of Dixon and Cynthia Winslow. Faithful to the Friends Meeting and loyal to its activities, he will be greatly missed. Surviving are his widow, Myrtle; a son, Webster; and four grandchildren. Services were conducted by Percy M. Thomas, former pastor, assisted by M. Marie Cassell and interment was made in Fairmount.

Sound effects for depicting the times of Christ on the radio sometimes require ingenuity. For instance, every person was required to wear a bell, which rang constantly so all the people would know he was "unclean." Descriptions of the sound exist and after much experimentation it was found that a small brass bell known as an elephant bell in India, best served the purpose for "The Greatest Story Ever Told" program.

The American Friend is printed by

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RICHMOND, INDIANA

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A CHALLENGE

Oak Street Friends Meeting in Portland, Maine, will have an opening for a pastor early in the Spring. Portland is the largest city in Maine and has a fine school system and other cultural facilities. Friends established themselves in this part of the country before the middle of the eighteenth century and since the completion of their brick meetinghouse in Portland, in 1796, have maintained religious services here continuously. For many years there have been two Friends Meetings within the city limits.

This opening presents an opportunity for a spiritual leader who has vision, courage, and physical strength. Applications for this unique service should be addressed to Lindley M. Binford, 33 Norwood Street, Portland 5, Maine.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Berke Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a.m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. LOUIS, MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavor and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

When there is not much else to talk about one turns to the vagaries of the weather. Truly California and the Pacific Coast have had January weather and we have had theirs. A year ago a great snowstorm the day after Christmas was the forerunner of nearly two months of ideal winter weather with skiing and winter sports at their best. This year January has been so mild, the hills were bare and winter sports *non est*. We understand this condition extended throughout the New England resorts and that hotel managers were in despair. Fortunately we have had a succession of conventions and meetings at the Inn and a good sprinkling of permanent guests. The Foreign Missions Conference brought three hundred guests early in January, followed by the Home Missions Council with two hundred and fifty in attendance. Then a three day meeting of the National Preparatory School Conference of three hundred and fifty including delegates from all our Friends Schools in the East but one. After they had departed came the Inter-Board Committee on Missionary Education (Methodist). Telegrams went out from the Inn on the first instant saying there now was "seven inches of powder snow on a two inch base, skiing fine." So it goes!

THE INN

BUCK HILL FALLS, PENNA.

"The blasts of January
Would blow you through and through."
Shakespeare—*Winter's Tale*



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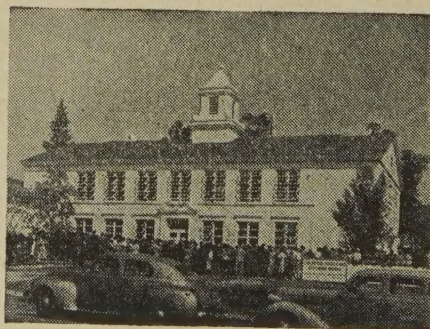
10 Competitive Regional Scholarships are offered for 1949-1950, selections to be made on the basis of character, leadership, and intellectual performance. Winners will receive grants of \$400 each, which are renewable year by year if a satisfactory record is maintained. This offer is open to boys and girls who are members of the Society of Friends and who are entering Grade Ten or Eleven. Each applicant will be given three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student.

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